صبر اور مقام صدیقین

PATIENCE AND The Position OF SIDDIQEEN



Shaikh-ul-Arab Wal Ajam Arifbillah
Hazrat-e-Aqdas Maulana Shah

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(Damat Barakaatuhum)

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Patience and the Position of the Siddiqeen

A lecture by

Shaikh-ul-Arab Wal Ajam Arifbillah Hazrat Aqdas Maulana Shah Hakeem Muhammad Akhtar Saheb

(Damat Barakaatuhum)

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All my writings and compilations are collections of the benefits and blessings of the companionship of our spiritual mentors:

Muhiyyus Sunnah Hazrat Aqdas Maulana Shah Abrâr-ul-Haqq Saheb *rahimahullâh*,

Hazrat Aqdas Maulana Shah 'Abdul Ghani Saheb Phulpuri *rahimahullâh*

And

Hazrat Aqdas Maulana Shah Muhammad Ahmad Saheb *rahimahullâh*.

Muhammad Akhtar

(May Allâh Ta'ala Pardon Him)

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PREFACE

By

Shaikh-ul-Arab Wal Ajam Arifbillah Hazrat-e-Aqdas Maulana Shah Hakeem Muhammad Akhtar Saheb (Damat Barakaatuhum)

On this Wednesday, the 19th of Sha'baan ul Mu'azzam 1419 equivalent to 9th December 1998 at 9:45am, the mother of Maulana Mazhar (Sallamaho) passed away , اناللہ وانا الیہ راجعون whereby the door of close companionship of fifty years has closed, causing natural effect on the heart. All praise is due to Allah Ta'ala by whose Grace and by the bounty of my Buzurgaan-e-Deen (pious elders); my heart is totally at ease, totally submissive to the will and decree of Allah Ta'ala, which is reflected in the following verses composed by this humble servant,

حسرت سے میری آنکھیں آنسو بہا رہی ہیں
دل ہے کہ ان کی خاطر تسلیم سر کئے ہوئے

Sorrow causes my eyes to shed a rivulet of tears
While my heart, for His sake, submits to His pleasure.

کیف تسلیم و رضا سے ہے بہار خزاں
صدمہ و غم میں بھی اختر روح رنجیدہ نہیں

The state of submission and pleasures has induced perpetual spring that knows no autumn.
Even though in sorrow and grief, the soul of Akhtar is not dejected.

صدمہ و غم میں میرے دل کے تبسم کی مثال

جیسے غنچہ گھرے خاروں میں چٹک لیتا ہے

The example of the smile of my heart in the state of grief and sorrow
Is like the swooning lilt of the rosebud among prickly thorns.

Having observed her elevated states and stages for the past fifty years, it is the supposition of this servant of Allah Ta'ala which borders on conviction that she was a Sahib-e-Nisbat, a WaliAllah of very lofty stature. She was always my helper in Deen. For years now, considering all the trips to different parts of the world being undertaken, she was never a hindrance, never an obstacle. It was due to her understanding nature that it was possible for me to remain in the *Khidmat* (service) of my Shaikh, Hazrat Phoulpuri (Rahmatullah Alaihi). She, immediately after our marriage, on seeing my relationship with my Shaikh, happily gave me permission saying,

"You can remain in the company and service of your Shaikh for as long as you want, no objection on my part will you hear." She also said, ***"Whatever condition you will be in, I will always remain with you. If you eat, so will I. if you are in state of penury, penury it is for me. If you live in the wilderness of a jungle, so will I. Whatever you provide, I will readily partake of, what you will provide, I will dress in. Never will I make any demands from you."***

She has, true to her words, passed fifty years in this manner without a single demand, without a single request. Absolutely no inkling of the love of the world existed in her heart. She was totally oblivious of what the world entailed. Upon entering home, I generally found the Quran Sharif open in front of her, engaged in its recitation. This too, was amongst her many miracles that in spite of the many illnesses she suffered from, never was there an iota of difference in her

daily schedule of Ma'mulaat. During the period immediately before her demise, the women attending her detected amazing fragrance emanating from her.

Above all, Allah blessed me with a worthy, noble, obedient, pious, Allah-fearing son in the person of Maulana Mazhar from whom Allah Ta'ala is taking immense work of Deen. His sons too, Mashallah, are becoming *Hafiz* and *Alim*. We beseech Allah Ta'ala to give us the ability and accept me and my family for the service of Deen till the Day of Judgment and that He makes my progeny from amongst the Ulema-e-Rabbaniyeen on the plain of Wilaayate-e-Siddiqiayat[1], so that they may be able to correctly and efficiently run the Deeni institutions which Allah Ta'ala has, through His Bounty, granted and that He accept us all in His Illustrious court.

After her demise, many glad tidings in the form of dreams have been witnessed. Mufti Hussain Bhayat Saheb (Sallamaho) of South Africa is an Alim and also a Khalifah of mine, together with being extremely close to me. Two days after her demise, Mufti Saheb saw that he was attempting to enter Jannah whereupon he was stopped by an angel and asked who is behind him. In response, he said it was his mother, meaning the mother of Maulana Mazhar. The angel then gave way and allowed her to enter. The mother of Maulana Abdur Rahman Saheb saw a dream that Maulana Mazhar's mother was dressed in shining clothes and was engaged in the recitation of Qur'an Sharif. Many other associates saw her reciting the Qur'an. The brother in law of Maulana Mazhar saw Maulana Mazhar's mother in a very large room, the roof of which could not be seen and she was busy picking up some shining items from the ground. The interpretation of this dream is rewards reaching her through the Isaal-e-Sawaab. From among the associates of this servant, Janab Zafar Ahmed Engineer Sahib who was not even aware of her having passed away, saw that Hazrat Maulana

[1] The highest stage of the friendship of Allah Ta'ala.

Ashraf Ali Saheb Thanwi (Rahmatullah Alaihi) has passed away and that the Janazah has taken place in the home of this servant as well. He then saw the Janaza of Hazrat Thanwi (Rahmatullah Alaihi) leaving from the residence of this servant.

We beseech Allah Ta'ala for the forgiveness of Maulana Mazhar's mother without any reckoning and that He grants her entrance into Jannatul Firdous and grant those of us who survive her Sabr-e-Jameel.

آمین یا رب العلمین بحرمة سید المرسلین علیه الصلوة والتسلیم

The condolence lecture of this servant took place on Friday, the 21st of Sha'baan 1419 equivalent to 11th December 1998 in Masjid-e-Ashraf. It was very well received by all associates. Meer Saheb (Sallamaho) transcribed and prepared it for print. The name decided for this lecture is, Sabr Aur Maqam-e-Siddiqeen (*Patience and the Position of the Siddiqeen).* We beseech Allah Ta'ala to bless it with acceptance in His court and make it a means of solace and benefit to the Ummat-e-Muslimah till the Day of Judgment.

(Hazrat Maulana Shah)
Hakeem Muhammad Akhtar *(Saheb)*
(Damat Barakaatuhum)

The Prize of Submission and Pleasure with Fate[2]

منکشف راہ تسلیم جس پر ہوئی

اس کا غم رازدار مسرت ہوا

راہ تسلیم میں جس نے سر دے دیا

اس کا سر تاجدار محبت ہوا

He, upon whom the path of submission and acceptance has dawned,

His sorrow is transformed into the secret of sweet joy.

He who hands over his head, who bows in acceptance,

His head becomes the bearer of crown of love.

[2] Being pleased with the decision and decree of Allah Ta'ala.

KHUTBAH

اَلْحَمْدُ لِلّٰہِ وَکَفٰی وَسَلَامٌ عَلٰی عِبَادِہِ الَّذِیْنَ اصْطَفٰی اَمَّا بَعْدُ

فَاَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ ○ بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

وَلَنَبْلُوَنَّکُمْ بِشَیْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنْفُسِ وَالثَّمَرٰتِ ؕ وَبَشِّرِ

الصّٰبِرِیْنَ ○ الَّذِیْنَ اِذَآ اَصَابَتْهُمْ مُّصِیْبَۃٌ ۙ قَالُوْٓا اِنَّا لِلّٰہِ وَاِنَّآ اِلَیْہِ رٰجِعُوْنَ ؕ○ اُولٰٓئِکَ

عَلَیْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَۃٌ ۟ وَاُولٰٓئِکَ هُمُ الْمُهْتَدُوْنَ ○ {سورۃ البقرۃ آیۃ ۱۵۷-۱۵۵}

وَقَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ اِنَّ لِلّٰہِ مَا اَخَذَ وَلَہٗ مَا اَعْطٰی وَکُلُّ شَیْءٍ

عِنْدَہٗ بِاَجَلٍ مُّسَمًّی فَلْتَصْبِرْ وَلْتَحْتَسِبْ

بخاری ج ۱ باب قول النبی صلی اللہ علیہ وسلم یعذب المیت ببعض بکاء اهله علیه ص ۱۷۱

Allah Ta’ala says, and He is addressing the Sahabah along with the rest of the Ummat-e-Muslimah that is to come till the Day of Judgment. Allamah Aaloosi (Rahmatullah Alaihi) states in Rooh ul Ma’aani that the initial addressees are the Sahabah, who are being informed, وَلَنَبْلُوَنَّکُمْ wherein the pronoun, کُمْ- is used in the present tense. The Sahabah nonetheless are the vehicle through which the rest of the Ummah too are the recipients of this advice wherein Allah is informing us, ‘We will most assuredly, most definitely put you to the test.’ The meaning of, وَلَنَبْلُوَنَّکُمْ - denotes putting to the test, as in the case of Surah Mulk wherein Allah Ta’ala says,

لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا

"(We have, O mankind, given you life in order) to test who among you will resort to good deeds, (thereafter you will be made to taste death so that you return to Me and give an account thereof.")

The Meaning of Ibtila and Imtihaan

Allamah Aaloosi (Rahmatullah Alaihi) writes that the actual meaning of Imtihaan, Ibtila' and Ikhtibaar when looked at in a broader context is 'the acquisition of Ilm or knowledge i.e. to acquire the knowledge of what type of capabilities and abilities are found within the one being tested. This is why, upon seeking admittance to a Darul Uloom, either the appointed examiner or the principal tests the prospective student to determine his ability and establish at what level he should be placed in his quest for knowledge. Obviously, the attribution of this concept to Allah Ta'ala is impossible, for this would, may Allah forbid, entail the ignorance of Allah Ta'ala pertaining to the levels of ability, the level of patience, of worthiness within His servants, His creation. Allah Ta'ala clearly states,

اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ○ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ

Allah Ta'ala is ***Lateef***- He is aware of the most subtle mysteries;
He is ***Khabeer***- Well aware of every aspect regarding each entity in creation.
He knows what secrets lay entombed in the recesses of our hearts. Thus, with reference to Allah Ta'ala, it does not mean, He is testing His creation to determine the capacities inherent in them, to establish what levels of patience they have within them. Allah Ta'ala has no need to test us in order to establish these matters. He without trials, without tests, knows exactly how deeply each of us is drowning. He is totally aware of our strengths and abilities, our weaknesses and shortcomings.

This expression with reference to Allah Ta'ala is merely metaphorical; it is referred to as Isti'aarah-e-Tamtheeliya. It is as if Allah Ta'ala is saying, "We know full well the rank, the position of Our lovers. We know without the possibility of impeachment that they, in every circumstance, under all conditions are soaked in Sabr, are fortified with patience, are immutably fixed on fidelity, are fully faithful."

The Object of Testing the Lovers of Allah Ta'ala

By means of such tests, Allah Ta'ala wishes to record in history the fidelity of His lovers to show the rest of humanity what the definition of patience, fortitude of trustworthiness is. He is, through such servants of His, teaching the lessons on love, He is establishing their workshops of worthiness. He is revealing to us the true meaning of the concepts of Sabr (patience) which they not only display as a formal, a forced acceptance of a situation they cannot change, but as the true ability to pleasantly and totally submit to His Pleasure in every circumstance of difficulty which He immerses them in. Even if they are reposing in a state of ease and comfort, of enjoyment and ecstasy, they never, but never become oblivious of Him. They never become attached to the creation in a manner whereby they become heedless of the Creator. From this explanation, it has become evident that, with reference to Allah Ta'ala, one cannot apply the concept of 'putting to trial and test' that is applicable to servants. We, as His servants, resort to different means for testing each other's capabilities. Allah Ta'ala, on the other hand, is totally independent of all such means, for minus means He is Fully Aware of our every state and our innermost secrets.

وَلَنَبْلُوَنَّكُمْ

"Without doubt, most assuredly, will We put you to the test, We will make you pass through the mountainous terrain of Mujahadah. We will make you traverse the undulating terrain of trying tests, so that

thereby the world can witness the brilliance of your loyalty, of your faithfulness. O believers, your loyalty nonetheless, is also by virtue of Our Grace, Our Assistance."

وَمَا صَبْرُكَ إِلَّا بِاللّٰهِ

If the *Sabr*, the patience, of Rasulullah (Sallallahu Alaihi Wasallam) is dependent on the assistance of Allah Ta'ala, what then is the condition of the rest of the Ummah? Under such circumstances one must beseech Allah Ta'ala for Sabr.

The Commentary of the Hadith

اَللّٰهُمَّ اجْعَلْنِيْ صَبُوْرًا وَّاجْعَلْنِيْ شَكُوْرًا وَّاجْعَلْنِيْ فِيْ عَيْنِيْ صَغِيْرًا وَّفِيْ اَعْيُنِ النَّاسِ كَبِيْرًا

{كنز العمال رقم الحديث ٣٦٧٥}

"O Allah, make me one who, resorts to excessive patience, make me one who expresses gratitude. In my own eyes, make me insignificant while in the eyes of others, grant me honor. "

This is so that whoever receives the Deen from us will respectfully accept it and be encouraged to act thereon. Therefore, those who are serving the Deen of Allah should, with emphasis, resort to making this *Dua* because if such individuals have no respect and honor among the Ummah, no importance will be attached to their words of advice. When people praise one, thank Allah, express gratitude to Him for having accepted this *Dua* on one's behalf in consequence of which the creation looks upon one with respect and honor. Remember nonetheless that to think of oneself as important, to ascribe honor and respect to oneself is *Haraam*. Make, therefore, a daily practice of reminding oneself and emphatically stating in the court of Allah, "Compared to all the Muslims of the world at present, O Allah, I am the lowliest, the most insignificant, the worst. As far as my end

result is concerned, I am the lowliest, the most insignificant, worse than all the non-believers and even the animals because I have no knowledge as to how my end will occur, what my final destination will be."

The Revealed Examination Paper Set By Allah

Allah Ta'ala says, - وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ 'We will most assuredly put you to the test, but the test will be a meager, a slight, a trifling one.' The Tanween in the word, شَيْءٍ is used to denote Taqleel, diminution or minimizing. – شَيْءٍ means a little and by adding "ب" which denotes a minimizing of even a little, of devaluing in the devalued. Thus, there is no need to be anxious, to be terrified for the test will be extremely easy. Not only will it be easy, in fact, the Mercy of Allah could not tolerate that His beloved servants should be besides themselves with worry, so He goes a step further and hands over the imminent paper on which one and all will be tested. The above is explained by Allamah Aaloosi (Rahmatullah Alaihi) in Rooh ul Ma'aani. Another aspect mentioned therein is that a Musibat-e-Fujaaiyah, a sudden calamity is more upsetting than one expected. If one has prior knowledge of an impending disaster, a forthcoming calamity, one has the opportunity of preparing thereof. Patience is greatly facilitated. Therefore, Allah Ta'ala has in advance, informed us that the following difficulties, the following trials will take place. The test, due to this knowledge, has been greatly simplified. Take the case of one's near and dear ones who are in a state of prolonged illness. The family members are gradually being prepared for the inevitable. On witnessing the lengthy period during which they become bedridden, during which they have no resource but to urinate and defecate, eat and sleep in the same bed, the very close relations who were dreading the specter of death now begin

to beseech Allah Ta'ala to be Merciful to their ill relatives and remove them from the world so that thereby they will be saved from further suffering, from all the bedsores that are slowly eating away at their flesh.

The Effect of the Ahlullah's Company

Take the case of the Ashaab-e-Kahf who were induced with sleep for a period of three hundred years during which Allah Ta'ala kept them alive and immersed in a deep sleep. To escape the oppression of a tyrannical king, they took refuge in a cave to which a dog happened to follow them. These Ashaab-e-Kahf threw stones at it, but it persisted in following them. They addressed it thus, "O abominable cur, why are you following us, it is not even permissible to rear you." It is stated in Rooh ul Ma'ani that the dog was endowed with the power of speech by Allah Ta'ala. It replied to them, "Verily, I am a dog, but do not consider me to be the same as other dogs, I will protect you." Allamah Aaloosi states that the dog was named *Qitmeer* and that through the blessings of these Auliya-Allah, these saints, it too will enter Jannah. He goes on to invite our attention to the fact that through the blessings of the pious, the accepted servants of Allah, even a dog whose saliva is as foul and impure as urine becomes accepted, it will be purified by Allah Ta'ala and sent to Jannah. It is unfortunate that some immature, some immensely childish individuals, on the basis of their pride look disdainfully down upon and say that nothing is to be gained from the company of the Auliya Allah. All one needs to do is consider the case of Ashaab-e-Kahf. It is after all the Qur'an-e-Kareem that is enunciating this message that is conveying this immutable fact which has been presented before you, that a dog will be entering Jannah on the basis of its companionship with the accepted servants of Allah.

Allah Ta'ala is telling us that these men were His Auliya. Considering the fact that they were to sleep for a few centuries, the question arises, who will cause them to turn from side to side?

وَنُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَ ذَاتَ الشِّمَالِ

"We Ourselves, by virtue and by means of Our Mercy caused them to turn to the right and left."

Just as a mother's love demands that she turns her child from side to side so that the child does not develop bedsores. Consider the extreme Mercy of Allah Ta'ala! Those who, for fear of people, do not desist from the disobedience of Allah, who reason that if they were to keep beards, if they were to abstain from participating in all customary functions pertaining to marriage, who will they socialize with, who will bother to speak to them. They conclude that they will be socially shunned, be forced to live in isolation. I tell you that that which occurred to the Ashaab-e-Kahf will happen to them. Allah Ta'ala will protect them. He does not consign His friends to the care of others wherein they will not be cared for. Aah! If only we can realize how much Allah Ta'ala does care for His friends, how much He lauds them, how much respect and honor He blesses them with both in the world and the hereafter.

The First Paper in the Test by Allah Ta'ala

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ

"We will most certainly, most assuredly test you."

The very first exam paper of this test is *Khauf* (fear). We will take your examination, but do not become perturbed, for even this test is fairly simple. It will pass by easily. As explained above, بِشَيْءٍ denotes

minimizing as does the use the *Tanween* , even the مِّن used here is *Tab'idhiyah* denoting that an extremely minute fear will you be tested by, whether it be in relation to enemies that hound or confront one, the day to day occurrences, the misfortunes and difficulties that come one's way. Allamah Aaloosi (Rahmatullah Alaihi) mentions.

اَلْمُرَادُ بِالْخَوْفِ خَوْفُ الْعَدُو

"By fear, is meant, fear of the enemy."

The Reason for Difficulties Visiting the Prophets

Allah Ta'ala states,

وَكَذَالِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِيْن

'We have, for every Nabi established enemies.'

The جعل in this sentence is *Takweeni* or Divinely commanded for the increase in rank of the one against whom such matters were perpetrated. If an individual has no enemies, realize that he is not on the path of Prophethood, otherwise, he too would have had enemies. However, the test of the *Ummati*, the follower, will be much easier than that of the Nabi, because the tests of the elevated are in proportion to their elevation. This is why it was stated by our beloved Nabi (Sallallahu Alaihi Wasallam),

"As many trials and difficulties experienced by me, have not been experienced by the previous Prophets."

"One who has the position, nothing besides trial does he go through." Similarly, the Sahabah were tried with respect to enemies to the extent that,

وَبَلَغَتِ الْقُلُوْبُ الْحَنَاجِر

"Their hearts were in their throats."

وَزُلْزِلُوْا زِلْزَالًا شَدِيْدًا

"They were cast in earth moving situations, they were totally shaken."

In spite of this, they used to say,

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيْل

"For us, Allah is sufficient, and He is an excellent Patron."

In short, they were made to experience situations of fear.

The Reason for Difficulties Occurring to the Auliya

The fact of that matter is, when Allah Ta'ala wants to endow someone with His closeness, when He wants a servant to be an accepted slave of His Illustrious court, He causes him to pass through the valley of trial and tribulation so that, thereby, his heart can be strengthened. He is made to experience so much sorrow after which, when heralded with praise, honor and respect, his former grief insulates him from the destructive virus of pride. The ninety degree angle of his servitude remains intact. It should not be that by the Wow! Wow! (the praises he hears from all directions), his Ah! His humility and contact with Allah Ta'ala gets neutralized. One, whom Allah Ta'ala wants to endow with honor and status is made to experience sorrow to the extent that his ah becomes immune to destruction from *Bah* (carnal desires), *Jah* (hankering after name and fame) or even by 'Wow' or unlimited praises. Though the entire universe showers praise upon him, his servitude, his humility, his shedding of tears, his crying out remains constant, remains firm. Therefore, one should not become perturbed by any form of sorrow. It is but by Allah Ta'ala's assistance

that one passes through the most trying conditions. Consider the fact that Allah Ta'ala is addressing the Sahabah (Radhiallahu Anhum) with these words,

وَلَنَبْلُوَنَّكُمْ بِشَىْءٍ مِّنَ الْخَوْفِ

Consider the different trials like the battle of Badr etc. they were made to endure. In the case of the Ambiya, trials and tribulation is for the purpose of elevating their stages and not for protection against vanity and pride because the Ambiya are sinless in that the destructive vices are never engendered in them. Whereas in the case of the Auliya as mentioned previously, the object of all trials, all difficulties they endure, is to create within them the ability, and develop to the stage of perfection their potential to avoid even the slightest tinge of self love, self importance along with contempt and scorn for others.

The Second Test

After fear, we are being made aware of the second test

وَالْجُوْعِ

'Hunger'

Allamah Aaloosi (Rahmatullah Alaihi) mentions that by hunger here, is meant drought. In reality, hunger is the effect, the cause of which is drought. Therefore, he has interpreted it as drought. With the absence of rain, there will be a shortage of grain in consequence of which bread becomes scarce. This is a case of, تسمية السبب باسم المسبب naming the cause by the effect. In terms of rhetoric and eloquence, this is called *Majaaz-e-Mursal*. The very fact that the Nabi who is unlettered, who has never seen the inside of a classroom, who never attended a primary Madressa let alone a Darul Uloom where *Mukhtasar ul Ma'aani*, a book on rhetoric, is taught, nor had he even heard the term *Majaaz-e-Mursal*,

proves that his use of such tools of eloquence is nothing but by Divine inspiration. The Nabi who was but a shepherd, by the use of such tools, is rendering the entire world helpless, is forcing them to submit to the fact that it is but Divine revelation that is descending upon his blessed heart. The very responsibility of revealing Divine speech, the collection and collation thereof in his blessed heart, the reading thereof along with its explanation has been taken by Allah Ta'ala. On the occasions when the Qur'an was being revealed, Rasulullah (Sallallahu Alaihi Wasallam) used to quickly attempt to memorize it for fear of forgetting any portion thereof. Consequently, Allah Ta'ala revealed a verse, informing Rasulullah (Sallallahu Alaihi Wasallam) not to, at the time of revelation attempt to quickly memorize those verses because the responsibility of both retaining what was revealed to him as well as the future recitation thereof is the responsibility of Allah Ta'ala.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

"Thereafter the responsibility of explaining it is also Our responsibility, why then, are you perturbed?"

The Third Test

The first two types of tests have been discussed; Fear and Hunger. The third test is,

وَنَقْصٍ مِّنَ الْأَمْوَالِ

'At times you will experience loss in your wealth.'

How will this be? At times your business will suffer setbacks. The author of Rooh-ul-Ma'ani writes, at times the orchards will not bear fruit which in turn will cause one to suffer from loss.

The Fourth Test

وَالْاَنْفُسِ

"At times, We will take the lives of your near and dear ones." (Some may be murdered while others may die of other causes.)

In this way will the return to Allah Ta'ala be enacted. Be it by means of murder, be it natural causes, your close ones will be separated from you. This will constitute an additional test for you. By leaking the paper, Allah Ta'ala has made it evident that it is not an unexpected occurrence, for you have been foretold to expect it to happen, that you will be tested thereby. Whatever happens without having the slightest inkling regarding its possibility makes it much more difficult to bear. If, on the other hand, one is informed in advance to expect some difficulty, one is forewarned and has the time to make appropriate preparation for it. In the case of Allah Ta'ala, Who is informing us, there is absolutely no possibility for the opposite to occur, for it is impossible to attribute a lie to Allah Ta'ala.

The Fifth Test

وَالثَّمَرٰتِ

At times, Allah will test us by decreasing our fruits.

Some commentators have interpreted this to mean the death of one's children. Children are the fruit of their parents. Nonetheless, the evident commentary is that there will be a decrease in fruit.

The Connection between Museebat[3] and Bashaarat[4]

Tell me gentlemen! If trials and tribulations, difficulties and hardships were reprehensible, would glad tidings be given thereof? Allah Ta'ala says,

وَبَشِّرِ الصّٰبِرِيْنَ

'O Muhammad (Sallallahu Alaihi Wasallam) give glad tidings to those who bear patiently.'

If one were to congratulate a person experiencing difficulty, it will but add to his grief. But in this instance, it is none other than Allah Ta'ala who is informing, "O Muhammad (Sallallahu Alaihi Wasallam), whenever anyone is involved in any of these forms of difficulties, give glad tidings." To whom are glad tidings to be given? To those who bear with patience. From this we learn that if difficulties were reprehensible for a believer, Allah Ta'ala would not have revealed the fact that glad tidings are to be given to those overtaken by such circumstances. The One giving the glad tidings is *Arhamur Rahimeen*, The Most Merciful of those who show mercy, and it is being given through *Rahmatul lil Aalamein*, the mercy to all the worlds. The Most Beloved has, through the most beloved in the creation given the most beloved message to the creation. This is sufficient proof that whatever difficulty, trial and tribulation we may undergo, it is not torment but rather a means of drawing mercy. It is the precursor of imminent great good fortune. Understand this by the example of a person whose motorcycle is stolen and whose loss is replaced by a Mercedes Benz. Will this be termed as a loss, a trial? In short, trials and tribulations, for a believer, are not bad because in lieu of patience, Allah Ta'ala is attained!

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[3] Calamity
[4] Glad-tiding

متاعِ جان جاناں جان دینے پر بھی سستی ہے

The capital of life, if spent to earn the Most Beloved of life is indeed a bargain.

What can be a greater bounty than patience, in exchange of which, one earns the lofty gift of the closeness of Allah Ta'ala.

The Three Forms of Sabr

Sabr has three connotations, which are:

1. Sabr in Difficulty

اَلصَّبْرُ فِي الْمُصِيْبَةِ

To bear with patience trials and tribulations. This means remaining pleased with that which pleases Allah. Not to complain or object with one's heart. Hakeem-ul-Ummah Mujaddidul Millah Hazrat Maulana Shah Ashraf Ali Saheb Thanwi (Rahmatullah Alaihi) says, "Just as *Salaah* is Farz, Fasting is Farz, *Hajj* is Farz, *Zakaat* is Farz, *Jihaad* is Farz, to the same extent it is Farz for one to remain pleased with the pleasure and the decree of Allah Ta'ala. This is termed as *Raza bil Qaza*. To remain pleased with Allah Ta'ala is not merely Mustahab, is not Sunnah, is not Waajib but is in fact an unimpeachable *Farz*. One should not object with the heart nor complain with the tongue, though tears may profusely be flowing down the cheeks. The expression of sorrow by means of tears does not negate one's Sabr, one's Raza bil Qaza. A couplet of mine in this regard is:

حسرت سے میری آنکھیں آنسو بہا رہی ہیں

دل ہے کہ ان کی خاطر تسلیم سر کئے ہوئے

My eyes, with grief stricken tears overflows
While the heart for His sake bows in total submission

Some immature and inexperienced people object by saying, "Such a great Alim and he is shedding tears!" They childishly consider it to be contrary to the Sunnah of Rasulullah (Sallallahu Alaihi Wasallam). Whereas, in fact, it is the very epitome of obedience to the Sunnah. On the occasion of the demise of Hazrat Ibrahim (Radhiallahu Anhu), the beloved son of Rasulullah (Sallallahu Alaihi Wasallam), his eyes flowed with tears expressing his grief. Upon being questioned by the Sahabah, he replied that these tears were a sign of mercy and not of the absence of patience. Thus, to shed tears upon the demise of one's near and dear ones, is not contrary to Sabr but is in fact the very epitome of acting upon the beloved Sunnah of the beloved Rasul (Sallallahu Alaihi Wasallam). There are those who restrain themselves and do not cry, who express no emotion, causing a tremendous strain upon the heart which in turn causes heart failure. Thus, our salvation, our life is in following the Sunnah. Therefore, when overtaken by such a situation shed a few tears, speak about the deceased. This is a sign of the mercy within one, the connection one had with the deceased. This will lighten the weight on the heart. This is definitely not contrary to Sabr. Contrary to Sabr will be when one objects to the situation, one complains with the tongue saying, "Why has my beloved been separated from me?'

2. Sabr on Obedience

اَلصَّبْرُ عَلَى الطَّاعَةِ

The second type of Sabr is; patience on obedience. This entails being punctual on all enjoined actions like *Namaaz*, Fasting and *Tilaawat*. To remain firm on such acts is also termed Sabr.

3. Sabr from Sin

اَلصَّبْرُ عَلَى الْمَعْصِيَةِ

The third type of Sabr is the abstention from sin when the desire assails one. To bear with patience the grief that occurs while controlling the Nafs is the highest form of Sabr. This is that form of Sabr which entitles one, whose heart is assailed by the intense desire to sin, to become a friend of Allah Ta'ala. When some beautiful woman happens to pass by and one finds in himself an extreme urge to look at her, but he desists therefrom and due to the extreme nature of the intensity with which the desire demands disobedience in spite of which it is not acted upon, the *Mujahadah* (struggle) will be proportionately severe. The severity of such *Mujahadah* will merit an intensely strong form of *Mushahadah* or witnessing of the presence of Allah Ta'ala within one's heart.

A Broken Heart and the Descent of Allah's Tajalliyaat

Therefore, those who protect their gazes; who tolerate the intense desire within the heart to disobey Allah Ta'ala; those who bear within their bosoms such hearts that will, in order to please Allah Ta'ala, tolerate the liquidizing of its desires, will warrant and witness the continuous, uninterrupted, excessive, splendidly scintillating brilliance of Allah's special closeness. Sit in the company of one who bears such a heart and witness the miraculous effects thereof which can be compared to a pressure cooker which greatly reduces the time it takes to prepare a fully fledged meal. Biryani is a meal which previously took approximately four to five hours before being ready for consumption but by virtue of the pressure cooker, the same meal can be ready to serve within a fraction of that time. Realize then, that such hearts too have the effect of a pressure cooker in that those who spend in their company a fraction of the time previously spent in the

company of the close servants of Allah will attain the lofty rank of the Auliya-e-Siddiqeen. Due to the fact that such individuals bear within their bosoms a heart desisting from disobedience, torn apart and shredded by the refusal to disobey Allah, there are rivers upon rivers of desires that attempt to flood their banks but are contained with great courage and fortitude, those who consequently sit in their company for a few hours will traverse the journey previously covered in decades. The statement of Hazrat Hajee Imdadullah Muhaajir-e-Makki Saheb (Rahmatullah Alaihi), the Shaikh of Hazrat Thanwi (Rahmatullah Alaihi) pertaining to Hazrat Arif Rumi (Rahmatullah Alaihi) substantiates my point that the closeness to Allah Ta'ala he would have attained by a hundred years of Tahajjud was attained by but a few days in the company of Shamsuddeen Tabrezi (Rahmatullah Alaihi).

Thus, one who acts upon all three categories of Sabr, will resultantly perceive:

إِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ

The great gift of *Maiyyat-e-Khassah*, special closeness to Allah Ta'ala which is the outcome of Sabr. Sabr will engender within one the lofty levels of *Siddiqiyat*. Maulana Rumi (Rahmatullah Alaihi) very aptly puts it in the following words,

صبر بگزیدند و صدیقین شدند

"By opting for Sabr, he has reached the highest levels of Siddiqiyat

Patience is not to be exercised when it comes to enacting the commands of Allah to do good but refraining from His disobedience, by persisting in drinking, and debauchery. The stage of *Siddiqiyat* will only be attained when one acts upon all three connotations of Sabr with particular emphasis on اَلصَّبْرُ عَلَى الْمَعْصِيَةِ[5].

[5] Abstaining from sin.

Therefore, as long as one remains soaked in sin, as long as one does not utilitize patience to abstain from wrongdoing, one will be deprived of the lofty stages of the friendship of Allah Ta'ala. *Wilaayat-e-Aammah* or general friendship is enjoyed by all Mu-mineen. What I am calling one and all towards, what I am extending an invitation towards is the development of a broken heart, a heart burning in the love of Allah Ta'ala, a heart turned into a roasting piece of flesh in His love, a heart that becomes the recipient of the continuous, uninterrupted, excessive, splendidly scintillating brilliance of Allah's special closeness. This is attainable if and only if one is prepared to bear the pangs of grief that ignite the heart when abstaining from sin.

The Signs of Friendship of Allah Ta'ala

Wherever then such a person will go, he will fill the atmosphere with the fragrance of Allah's love. Great and accomplished scholars will be rendered helpless in admitting that in spite of the fact that their academic accomplishments are famous, yet the words of wisdom, flowing from the tongues of Allah's lovers are unique to them. The fact of the matter is that they are akin to a musk bearing deer while the others are like the deer that produces nothing but dung. They are bereft of fragrant musk. The musk deer bears below its naval a sac containing precious ware that will attain a handsome price in the marketplaces of the world. Therefore, it does not behove the musk bearing dear to lie down and sleep heedlessly. It will rather stand and slumber for a while, for fear of sudden attack to snatch its precious possession. Allah Ta'ala endows it with the ability to suffice with this slight sleep. It neither sits nor lies down for it has within its possession an endowed trust which is the quest of hunters constantly on the prowl for it. Similarly, a person who has been endowed with the wealth of *Nisbat* (connection), the treasure of *Ta'lluq* and *Wilaayat*, the special closeness of Allah Ta'ala, remains ever alert for fear of any prowler that

can possibly loot this precious possession of proximity. In order to protect the musk of proximity, they remain ever alert.

نہ کوئی راہ پا جائے نہ کوئی غیر آ جائے

حریمِ دل کا احمدؔ اپنے ہر دم پاسباں رہنا

Neither should anyone find access nor should any stranger enter.
The Harem of the heart, O Ahmed, must be guarded at every instant.

Musk is a creation, the loss of which is feared, whereas this is the musk of Allah's closeness, the fragrance of proximity. This is why the fragrance of Hazrat Uwais Qarni (Rahmatullah Alaihi) spread two hundred miles away to Hijaaz-e-Muqaddas which Rasulullah (Sallallahu Alaihi Wasallam) detected while on the journey. He then addressed the Sahabah (Radhiallahu Anhum) with the following words:

اِنِّیْ لَاَجِدُ رِیْحَ الرَّحْمٰنِ مِنْ قِبَلِ الْیَمَنِ

"I detect the fragrance of Allah's closeness emanating from Yemen."

How can a worldly musk be compare with such a fragrance that spreads two hundred miles distant. This was the fragrance spreading from the heart of Hazrat Uwais Qarni (Rahmatullah Alaihi) which was burning with Allah's love. Hazrat Maulana Rumi, (Rahmatullah Alaihi) expresses this concept in the following words,

گفت پیغمبر کہ بردست صبا

از یمن می آیدم بوئے خدا

"The Messenger (Sallallahu Alaihi Wasallam) said, I detect the fragrance of Allah from the direction of Yemen."

From this, we can determine how far the fragrance borne within the bosoms of the Ahlullah, spreads. At times, their sweet scent spreads swiftly throughout the world so that without being informed of their demise, there are those who can detect it. When the sun sets, by the darkness that prevails, the fact is realized. No need is there for it to be broadcasted on the radio. When Hakeem ul Ummah Hazrat Thanwi (Rahmatullah Alaihi) passed away Hazrat Khwajah Saheb (Rahmatullah Alaihi) was not present. He nonetheless detected darkness within his heart and immediately said, "I detect an immense decrease in the Noor within my heart, it appears as if Hazrat Hakeem ul Ummah has passed away." Thereafter, on finding out about his demise and determining the time of its occurrence, he found it to be at the exact time he detected the decrease of *Noor* in his heart. This is why I implore, time and again, for each of us to become Allah wala, for this is the only life we have. If we want the incessant, the continuous, abundant, scintillating brilliance of the manifestation of Allah's closeness to settle within our hearts, resort to courage. Upon death, all sin will definitely be given up, but not by one's own choice. Do so now, give up sin while still alive by one's choice and reap the benefits thereof.

The Difference between Giving Up Sin and Being Made to Give Up Sin

Your corpse will not be able to cast lustful glances but that will not warrant one any reward from Allah Ta'ala, for the sacrifice of a corpse is not acceptable in His court. Allah Ta'ala wants us to become His, to sacrifice our desires, whims and fancies while hale and hearty, while still alive and able to commit those sins. Why are you waiting for that time when death will reap your soul and you will be unable to disobey Allah? This will be termed, 'being made to give up sins' and not 'giving up sins'. Voluntarily giving up sins while the choice to

commit them still exists within one will entail a lofty stage of friendship with Allah Ta'ala. Bear the burden of leaving sins. If one desires to enjoy the pleasure of Allah's pleasure, bear the burden and experience that pleasure wherein the burden itself will no longer remain a burden.

The Joy and Pleasure of Taqwa's Sorrow

By protecting the gaze, one will experience ecstasy within the heart and soul which will reiterate these words. 'O my beloved Master, this is Your *Taufeeq* (of abstaining from sins)! Had it been twenty years back, I would not have but gazed at every single beauty that came my way. Now, by Your Grace, not a single beautiful woman do I glance at, lieu of which I experience such intoxication, such ecstasy which neither the wines of the world, the taverns of towns nor the drinkers of draughts ever experience." This is not some isolated incident of ecstasy I am discussing. It is the consensus of all the Auliya that in proportion to the levels of sacrifice and sorrow one bears will be the fragrance and taste of the rapture experienced. Relative to the *Mujahadah* one resorts to will be the *Mushahadah* or witnessing of the Splendour of Allah.

ہم نے لیا ہے داغ دل کھو کے بہار زندگی

اک گل تر کے واسطے ہم نے چمن لٹا دیا

We have attained the wound on the heart by sacrificing the spring of life.
In exchange for a single blooming rose, have we sacrificed the entire garden.

The flowers of the world inevitably perish while the rose of Allah's nearness knows no decline, no withering, no shriveling.

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

Every instant, every moment, every second finds Allah in a new state of Splendor never before witnessed nor ever to be witnessed thereafter.

Contrary to this is the condition of the greatest beauties of the world for whose beauty people sold their Imaan, who through the passing of time have become great-grand-mothers and the very swains, the suitors and boyfriends who used to swarm around them like bees in a frenzy, have become old men lazily dragging their feet to cross the road. Who can be more foolish, more idiotic than those who, in spite of being *Mu'min*, in spite of claiming to tread the path of *Sulook*, the path of Allah, who wear long *Kurtas* and round *Topis*, who garb themselves in the attire of the Auliya and still hanker after, still like foxes with their tails between their legs race to glare and stare at beauty that inevitably perishes? Resort to courage! Make a firm commitment not to get entangled in the net of deception, in the quagmire of rotting soil and ugliness personified.

Coming back to the topic of discussion, Allah Ta'ala is giving glad tidings, through Rasulullah (Sallallahu Alaihi Wasallam), to those who resort to patience during periods of examination.

وَبَشِّرِ الصّٰبِرِيْنَ ○ الَّذِيْنَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ ○

"O Nabi () inform those who bear with patience when some calamity befalls them and say, we belong to Allah and to Him is our return."

The Sunnah of Istirjaa

There are four commentaries of Museebat, during which Rasulullah (Sallallahu Alaihi Wasallam) resorted to patience and recited, اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ . By reading the above verse, Rasulullah (Sallallahu Alaihi Wasallam) has taught the Ummah that even during

the slightest difficulty one should read, اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ In short, Allah Ta'ala is inviting us to attain His special proximity. How will this be attained? In the commentary of the above mentioned verse, the author of Rooh ul Ma'aani writes that Rasulullah (Sallallahu Alaihi Wasallam) read, اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ on the following four occasions,

1. عِنْدَ لَدْغِ الشَّوْكَةِ

"When pricked by a thorn."

2. وَعِنْدَ لَسْعِ الْبَعُوْضَةِ

"On being bitten by a mosquito"

We are being taught by Rasulullah (Sallallahu Alaihi Wasallam) that even on the slightest of inconveniences, the reward is phenomenal. Upon a minor act, a major reward is attained. Resort to reciting, اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ and reap the reward of Allah's closeness, His togetherness. He did not read the above softly but read it audibly so that the Sahabah heard it. The hearing of the Sahabah is proof enough that it was recited audibly. As is the case when an individual asked Hazrat Abdullah ibn-e-Mas'ood (Radhiallahu Anhu) whether Rasulullah (Sallallahu Alaihi Wasallam) recited the Khutbah in a standing or sitting position. In response, he asked the person whether he had read the Aayah, وَ تَرَكُوْكَ قَائِمًا that Rasulullah (Sallallahu Alaihi Wasallam) was standing while delivering the Khutbah when a caravan of camels arrived bearing their load of wheat on which occasion some Sahabah left him and departed. From this we deduce that he was standing and delivering the Khutbah. In the Ayah, وَتَرَكُوْكَ قَائِمًا - قَائِمًا is the Haal (condition) and the Haal is bound by the verb, denoting that they

left his presence while he was standing. Similar is the case of the Sahabah hearing our beloved Rasul (Sallallahu Alaihi Wasallam) reciting إِنَّا لِلّٰهِ. The third occasion was,

3. وَعِنْدَ انْطِفَاءِ الْمِصْبَاحِ

"When a lamp suddenly became extinguished."

In our day and age, if ever the lights happen to cut out, we too can act upon this Sunnah, by reciting, إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ . Though the age of lamps has passed, we are nonetheless still able to act upon the Sunnah. On one occasion, when the lights went off, the Khalifah of Hakeem ul Ummah Hazrat Thanwi Saheb (Rahmatullah Alaihi), Hazrat Dr. Abdul Hayy Saheb (Rahmatullah Alaihi) beautifully said, "Though the lights have cut out, the light imbued by Allah is still in the heart." The fourth occasion was,

4. وَعِنْدَ انْقِطَاعِ الشِّسْعِ

"When the strap of the sandal broke."

These are the four occasions on which Rasulullah (Sallallahu Alaihi Wasallam) recited, إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

The Definition of Museebat by the Tongue of the Prophet

Let us consider the splendor of Rasulullah's (Sallallahu Alaihi Wasallam) mercy, who by practically reciting إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ at these four instances, gave a demonstration to the Ummah at the end of which he laid down a general principle for us to follow. A kind and considerate teacher, after providing a variety of situations, provides a

guiding principle which the student can use as a yardstick, as a balance by which he can weigh future situations and arrive at the correct conclusion. Similarly has Rahmatul lil Aalameen (Sallallahu Alaihi Wasallam) left such principle whereby the Ummah, till the Day of Judgment, can measure, weigh and deduce the occasions on which, اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ should be read. Rasulullah (Sallallahu Alaihi Wasallam) has, as a guiding principle, defined Museebat as,

كُلُّ مَا يُؤْذِى الْمُؤْمِنَ فَهُوَ مُصِيْبَةٌ لَّهٗ وَاَجْرٌ لَّهٗ

"Every such thing that can be a cause of inconvenience or difficulty is an affliction, a calamity whereupon one will be rewarded."

Pay heed to another point, if one were to remember some calamity, some difficulty that occurred in the distant past, like the passing away of a near and dear one, which today causes the grief to be renewed and on which one recites, اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ one will be rewarded anew.

A Special and Differentiating Bounty Enjoyed By This Ummah

Rasulullah (Sallallahu Alaihi Wasallam) has mentioned that this Ummah has been blessed with such a bounty which was not enjoyed by the previous Ummahs, which is the reciting of اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ at the time of difficulty or loss. Therefore, we should all express abundant gratitude for this wondrous gift granted to us by virtue of being the followers of Rasulullah (Sallallahu Alaihi Wasallam) and which was not granted to any of the previous Ummahs. He also mentioned that if any Prophet were to be given this gift, it would have been Hazrat Ya'qub (Alaihis Salaam) on the occasion of his sorrowful separation from his son Hazrat Yusuf (Alaihis Salaam). Due to the fact that this

was to be the lot of this Ummah, on the occasion of Hazrat Yusuf's (Alaihis Salaam) separation, Hazrat Ya'qub (Alaihis Salaam) recited,

يٰاَسَفٰى عَلٰى يُوْسُفَ

"Oh, what grief over the separation of Yusuf!"

Thus, we come to realize this specialty, this differentiating bounty to be exclusive to this Ummah. This, among all the other special bounties we have been endowed with, is but by the virtue of being the followers of Rasulullah (Sallallahu Alaihi Wasallam).

What is True Sabr?

Allamah Aaloosi (Rahmatullah Alaihi) writes in Tafseer Rooh ul Ma'ani, "Sabr is not the mere recitation of اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ by the tongue." The Sunnah of Istirjaa[6] will truly be fulfilled when the heart accompanies the tongue in this recitation and when the realization dawns and becomes entrenched in the depths of the heart that we are the subjects, the property, the possessions of Allah Ta'ala and that the Sovereign, the King has the total choice to do as He chooses with His subjects." Similarly, the mother of Maulana Mazhar too was the subject, the property of Allah Ta'ala Who, being the Master, the Sovereign, has the choice of placing His possession where it pleases Him, for how long it pleases Him and He can shift or remove the same if and when He so chooses. This is what is meant by, اِنَّا لِلّٰهِ that we are, in every conceivable way, the possessions, the subjects, the property of Allah Ta'ala, Who has every right to do as He pleases with us. By, وَاِنَّا اِلَيْهِ رَاجِعُوْنَ is meant that this separation is but temporary, for we too are to go to the same destination as those who have preceded us. These

[6] The reciting of اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

two sentences are incomparable. There is nothing in the scope of the universe which can match these two words of Sabr. No one can present a more precious pearl which pleases the heart, a more beneficial remedy to establish contentment and joy.

A Unique Example to Facilitate Understanding Of إِنَّا لِلّٰهِ

Hazrat Hakeem ul Ummah (Rahmatullah Alaihi) provides an example to facilitate our understanding of this concept that everything belongs to Allah Ta'ala. He cites the example of a person who has a unit with two shelves. On the lower shelf, there are a dozen glasses. After two years, he instructs his servant to remove two glasses from the bottom shelf which are to be placed now on the upper shelf. The servant complains and questions the master thus, "Sir, why are you placing two of the glasses on the upper shelf? All these glasses have been in each other's company for the past two years." The master replies, "What right do you have to subject my command to 'why and wherefore?' The unit is mine, the shelves are mine as are the dozen glasses. I am the master of what I own and have the choice of dealing with my possessions as it pleases me." The servant then replies, "Very well sir, I have understood and comply with your command but I perceive the balance of the ten glasses left on the lower shelf to be grieved by the separation of these two glasses. Verily you are the master, you have the complete choice in dealing with your possessions as you deem fit, but what is the remedy to cure this unendurable grief with which the other glasses are stricken?" To this question, the master retorts, "O foolish person, none of the glasses will remain on the bottom shelf forever. They will, one after the other, be transferred to the upper shelf at my discretion." Hazrat Hakeem ul Ummah Thanwi (Rahmatullah Alaihi) goes on to explain that this world and the hereafter are like the two shelves of Allah Ta'ala's unit. The one shelf is below the heavens and is termed *Dunya*, while the other is above the

heavens and is called *Aakhirah*. As long as Allah Ta'ala deems it fit, we will be kept on the lower shelf, the *Dunya*. This is the commentary of اِنَّا لِلّٰهِ that *'we are Allah's, we belong to Him'*. Therefore, He has the complete choice in dealing with us as He considers fit. Maulana Rumi (Rahmatullah Alaihi) states,

آں کہ جاں بخشد اگر بکشد رواست

Totally in order is it for Him Who grants life to snatch it away.

While in وَاِنَّا اِلَيْهِ رَاجِعُوْنَ Allah Ta'ala has provided consolation that the separation is but a temporary one. Each of us has to return to Him on the expiry of our time in this world where we will once more meet our near and dear ones from whom we have been cut off, after which there will be no separation.

Regarding the grief felt on the separation, this is but natural and is the demand of the emotion of love and mercy that resides within our bosoms. Therefore, the day after our arrival in *Makkah Mukarramah*, when Maulana Mazhar informed that his mother's condition has deteriorated but that she, nonetheless, has granted permission to stay on, I thought to myself that permission and the code of formality that goes with it is one thing while the demand of mercy and close connection is another. The demand of mercy is that I return immediately because my Umrah is already completed. It came to our notice that there was a flight to Karachi that evening, but the chances of getting on that flight were minimal. This too is a *Karamat* of Maulana Mazhar's mother that upon going to the office of Saudi Airlines, they found a queue that would have allowed their turn to come two hours later, but as Allah willed it, within two minutes, the work was accomplished by the confirmation of three seats on that flight with our names appearing on the computer. We were fortunate enough to even receive our boarding passes in Makkah Sharif which are normally

issued only in Jeddah. It was her miracle that we were assisted in every way possible.

Therefore, we hired a taxi to take us to Madina Sharif to offer Salaat and Salaam. Upon arrival, we went to the blessed grave of Rasulullah (Sallallahu Alaihi Wasallam), offered Salaat and Salaam and went to Jeddah by the same taxi. We travelled the entire day; not having even a moment's rest. Allah Ta'ala made it so easy that in spite of my weakness, all went well and we were assisted at every stage. On the 3rd of Sha'baan coinciding with the 23rd November, we had departed from Karachi and we returned on the morning of the 5th Sha'baan coinciding with the 25th November. Within one day, Allah Ta'ala had made possible both the Umrah as well as visiting *Madina Sharif*. On the sixteenth day of illness, which was Wednesday the 19th Sha'baan 1419, Maulana Mazhar's mother passed away. We have been together for approximately fifty years. Ask my heart what grief it endures, grief I never thought possible. Fifty years spent together is no drop in the ocean. Not only was it togetherness, it was total assistance in service to Deen, with total fidelity. My continuous service and stay with Hazrat Shaikh Phoulpuri (Rahmatullah Alaihi) was only possible due to her gladly granting me the permission to do so. On initially coming to Pakistan with Hazrat Phoulpuri (Rahmatullah Alaihi), circumstances were such that I could not return home till a year had elapsed. Allah alone knows what struggle and strife she must have endured but never a word of complaint did she ever mention. This is why I am experiencing such unimaginable grief. Half a century together is not just a day or two.

نصف صدی کی بات ہے دو چار برس کی بات نہیں

It is a matter of half a century, not just a year or two.

The Stage of Tasleem And Razaa

One night it slipped out from my tongue, "O Burhia (term of endearment for an elderly woman) where have you left me and went?" I very quickly rectified the state of my heart and immediately said, "O Allah, we are satisfied, we are pleased with Your pleasure, her transportation has occurred at Your will, therefore there was no better time for her to leave than now. There is no entity in the world better than Your choice, than Your pleasure. Your every decision is full of wisdom, with benefit for the creation. The pleasure of Allah is above all else, therefore, O Allah, we readily submit to and accept Your will."

Her condition, due to stroke, had become such that had she spent ten to twelve days bedridden, she would have developed bedsores. The grief of seeing her in that state would have far exceeded the present grief.

"The time You chose for her, O Allah was the most opportune, it was replete with mercy for both her and us. O Allah, we beseech You to forgive her through Your Mercy and envelop her in the lap of Your unending Mercy. Let her, at every moment, be accompanied by an overflow of Your Mercy. Grant us beautiful patience and through its blessings, accomplish all our permissible works."

The Elevated Condition of Peerani Sahibah (Rahmatullah Alaiha)

Today I am revealing to you a secret; I have so much conviction in her piety that I ask Allah Ta'ala using her as a Wasila, a medium, for I have witnessed for a full fifty years her condition of being punctual in Tahajjud. She was given elevated levels of Sabr and Shukr, patience and gratitude. Pertaining to the love of the world, she had no inkling thereof. She never asked for a single thing throughout her life. Never did she make a request for a specific type of cloth in preference over another. She was totally oblivious of where the world resided, as if she

was a total stranger to this world. Upon entering home, I used to find the Qur'an Sharif open, with her engaged in its recitation. Allah Ta'ala had made her the epitome of immense great bounties for me. The greatest of bounties she furnished me with is a son like Maulana Mazhar and grand children who are all Haafiz Masha-Allah and becoming Alims as well. That soil which is attached to gold is valued greatly by people. She is the root, the foundation of pious children. The natural grief is innate and is the demand of mercy but submission to the will of Allah is, Alhamdulillah, enjoyed by the heart. Inevitable it is for each of us to proceed to the next world. Before the demise of Hazrat Mirza Mazhar Jaan Jaana (Rahmatullah Alaihi), he noted a couplet in his diary so that, on reading it, his children would not cry excessively. It is an amazing, a loving couplet,

لوگ کہتے ہیں کہ مظہر مر گیا

اور مظہر در حقیقت گھر گیا

People say that Mazhar has passed away.
The fact of the matter is, Mazhar has gone home.

In short, he is informing us that his temporary stay has expired and he has returned to his permanent abode to meet all those near and dear ones who had preceded him. Above all, seeing Rasulullah (Sallallahu Alaihi Wasallam) will be the cause of untold pleasure. Death in reality is the return to one's home. The better part of our families are resident's over there. A few days prior to her demise, she said that her two sons, Azhar and At'har had come to visit her. These are the two sons she bore before the birth of Maulana Mazhar, who passed away in their infancy. When she mentioned this, my heart missed a beat. I realized that for her to survive would be difficult because her contact with Aalam-e-Barzakh has already begun.

Conditions in Barzakh

Nonetheless, Allah Ta'ala has removed her physical self from this world and caused her to be laid to rest in the cemetery, but has granted her a new, a superior body. The Aalam-e-Barzakh is the waiting room for souls, where one will have to remain till Qiyaamah. On reaching that realm, one is granted a new body. Those with Imaan will be with the *Illiyyeen* while those without Imaan will be consigned to *Sijjeen*. For those with Imaan a window will be opened which is linked to Jannah, while for the Kuffar, a window to Jahannum. A Mu'min, immediately on passing away and reaching Aalam-e-Barzakh, is endowed with the bounty of seeing Rasulullah (Sallallahu Alaihi Wasallam), immaterial of how sinful he may have been. Similarly, all family members that preceded one will be met, be it paternal or maternal.

Death Too is a Mercy

Those that die are happy while those that survive are grieved. We should realize that this is the Divine system. If death were not to overcome us, there would be no place left on earth, let along our homes. Suppose one has a plot measuring two hundred square meters and all one's maternal and paternal parents are living with one, all in a state of ill health, all bedridden, what will the condition of such a home be? Will any place remain at home to accommodate them all? Our response under those circumstances would be to make Dua to Allah Ta'ala to remove them. From this, we learn that death too is a bounty and Mercy from Allah Ta'ala.

Three Lofty Glad Tidings on Sabr

What remains is grief. Consider the lofty nature of the glad tidings being sounded thereon. What is the glad tiding one will ask? It is none other than:

أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ

"Those who remain steadfast with patience during trial and tribulation, who remain pleased with Allah Ta'ala, will experience distinctive, extraordinary forms of Mercy from their Lord."

Salawaat has numerous meanings. With reference to the servant, if it is said that he is performing *Salaah*, it will mean *Namaaz*. When making *Dua*, it will mean that, because Salaah also means a Dua. With reference to the creation Salaah will entail Namaaz and Dua. When it is used in the context of the Creator, that Allah Ta'ala is sending Salaah, the connotation will be 'the descent of Allah Ta'ala's Mercy'. Similarly, Salaah also means *Dua-e-Maghfirat* i.e. *Dua* for forgiveness as is mentioned in the Hadith Sharif, 'when a servant of Allah goes to another servant in the love of Allah, seventy thousand Angels accompany him' as is the case with you all who have come here to express your love for this servant of Allah. It is, thus, necessary for us to bring faith and have conviction on the promises of Allah Ta'ala and His Rasul (Sallallahu Alaihi Wasallam) that seventy thousand Angels have accompanied you from home,

شَيَّعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يُّصَلُّوْنَ عَلَيْهِ أَيْ يَسْتَغْفِرُوْنَ لَهُ

"Seventy thousand Angels make Dua of forgiveness for the person en route."

From this, we deduce that one who, by virtue of his good opinion about another, considering him to be an Allah-wala and only for the pleasure of Allah, goes to meet such a person, seventy thousand angels are set on duty to accompany and make Dua-e-Maghfirat for that person while he is on his way to meet the other. When they shake hands, seventy thousand Angels say,

اَللّٰهُمَّ اِنَّهٗ وَصَلَ فِيْكَ اَیْ لِاَجْلِكَ

"O Allah, they are meeting for Your Sake, they are expressing love to one another on Your account, therefore cause them to be connected to You."

This is why those who constantly meet with the friends of Allah Ta'ala quickly become Allah wala. Why should it not be so, since seventy thousand Angels are making Dua to that effect? As we have seen, the meaning of Salaah has changed from situation to situation. In this instance, when applied to the Angels, it means, *Dua-e-Maghfirat*. When the term Salaah is used with reference to Allah Ta'ala, it denotes the descent of Divine Mercy.

The Commentary of Salaat-Alan-Nabi
(Sallallahu Alaihi Wasallam)

اِنَّ اللّٰهَ وَمَلٰٓىِٕكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا

The translation of the above verse made by Hazrat Hakeem ul Ummah Thanwi (Rahmatullah Alaihi) is,

"Verily, Allah Ta'ala and His Angels send mercy on His Messenger (Sallallahu Alaihi Wasallam), O believers, you too, continue sending mercy upon him along with salutations."

By Allah's sending Mercy is meant the descent of Mercy, such Mercy which is not shared, which is not common to others. What is meant is the special, the specific Mercy of Allah Ta'ala which is in accord with the elevated position of Rasulullah (Sallallahu Alaihi Wasallam) which is not enjoyed by any other entity in creation. The command to send Mercy addressed to the Angels along with the *Mu'mineen* denotes

beseeching Allah Ta'ala for that special, that specific Mercy which in our terminology is called *Durood*.

The Different Meanings of Salaah-Durood

Some Ulema (scholars) are of the opinion and write that Allah's sending of Durood denotes raising Rasulullah (Sallallahu Alaihi Wasallam) to the Maqaam-e-Mahmood[7]. The sending of Durood by the Angels denotes the Dua of the Angels for the elevation of rank and position of Rasulullah (Sallallahu Alaihi Wasallam) and the seeking of forgiveness on behalf of the Ummah, while that of the *Mu'mineen* signifies emulation of Rasulullah (Sallallahu Alaihi Wasallam) expression of love for him along with the praises of his immaculate attributes. Thus, we conclude that for each occasion, the meaning of Salaah will vary.

The Unique Love of Allah for Rasulullah (Sallallahu Alaihi Wasallam)

The Ulama have written that on numerous occasions in the Qur'an, Allah Ta'ala has revealed a variety of commands and injunctions, very many are the locations where He has praised various Prophets, mentioning their specific attributes and lauding them with great honor and position. As is the case with Hazrat Adam (Alaihis Salaam) on the occasion of whose creation, Allah Ta'ala commanded the Angels to prostrate before him. But nowhere has it been said, in order to accord him honor and recognition, that, "I also perform this action, therefore I command you to do the same." This honor, this position has been the sole boon accorded to the leader of all the Prophets, Rasulullah (Sallallahu Alaihi Wasallam). The other point worthy of note is the fact that Allah Ta'ala firstly informs us that this

[7] An elevated stage of interceding for others that will be exclusively reserved for Rasulullah (Sallallahu Alaihi Wasallam) on the Day of Judgment.

action is firstly attributed to Him after which we are informed that even the Angels do so, then only does He instruct the Mu'mineen to follow suit. What therefore, can be warranting greater honor for Rasulullah (Sallallahu Alaihi Wasallam) than the fact that Allah Ta'ala too participates in the said action?
This re-emphasizes the fact that the word *Salaah* used has different meanings in different contexts.

The First Glad Tiding - Special Mercy

What then are the glad tidings announced by Allah Ta'ala for those that bear with patience?

أُولَٰٓئِكَ عَلَيۡهِمۡ صَلَوَٰتٌ مِّن رَّبِّهِمۡ وَرَحۡمَةٌ

Salawaat is the plural of Salaah which symbolizes special Mercy. Thus, we are being informed of the fact that Allah Ta'ala causes to descend special Mercy on those that persevere, those that resort to patience. By revealing the word وَرَحۡمَةٌ we are being told that He will not deprive those that resort to patience from even His general Mercy. This is *Ta'meem B'ad At-takhsees*, generalization after particularization denoting the receiving of both types of Allah's Mercy. With the constant waterfall of special Mercy, the flow of general Mercy too will continue. The flow from both directions, of *Salawaat* and *Rahmah,* will be constant, thus filling *the saabir,* patient one with the surfeit of Mercy and blessings. This is mentioned in Tafseer Bayaan ul Qur'an.

The Second Glad Tiding - General Mercy

Thereafter, the mentioning of وَرَحۡمَةٌ is Ta'meem B'ad At-Takhsees, generalization after particularization, the reason for which is discussed by Hazrat Thanwi (Rahmatullah Alaihi) in an amazing manner. He explains that, due to the fact that in terms of resorting to

patience, all those who subscribe to patience are equal, therefore the reward too is general but due to the fact that each individual's condition with reference to the degree, the quantity, the nature of patience varies, the resultant reward too will be specific and vary from one individual to another. Proportionate to the degree of Sabr one resorts to will be the special bounties that will accrue to one.

أُولَٰٓئِكَ عَلَيۡهِمۡ صَلَوَٰتٌ مِّن رَّبِّهِمۡ

And this descent of Mercy will be directly from Allah Ta'ala, not through the agency of the Angels. The word, مِّن رَّبِّهِمۡ *"From your Lord."* has been mentioned. Consider the case of receiving a gift directly from a friend as opposed to receiving it through a third party. Can the two forms of receiving be equal? Thus, by revealing – مِّن رَّبِّهِمۡ – Allah Ta'ala has intensified the pleasure of the recipient and sweetened the share of Sabr in one's lot. Know fully well that you will receive the special, the unadulterated Mercy of your Lord directly from Him along with the general Mercy that will come to you through the agency of the Angels.

The Third Glad Tiding - The Bounty of Guidance

وَأُولَٰٓئِكَ هُمُ الۡمُهۡتَدُونَ

"And these are the people who are shown the path of guidance by Allah Ta'ala and are delivered to the desired destination."

In short, they will be guided to the extent of realization fully dawning upon them that Allah Ta'ala is our Master and the One Who solves our problems, Who compensates our losses, Who remedies our ills. *Hidaayah* (guidance) has two meanings, the one being,

اِرَاءَةُ الطَّرِيْق

"To show the way."

Which means giving a person directions to reach a specific point and

اِيْصَالُ اِلَى الْمَطْلُوْبِ

"Deliverance to the destination."

Which means taking the person and delivering him to that destination oneself. Thus, the effects of Sabr are twofold in that the road leading to Allah becomes visible along with the actual deliverance to the court, the proximity of Allah Ta'ala. The translation of, الْمُهْتَدُوْنَ is, ***"These are the people who are rightly guided."*** Those who have reached full conviction of their being the subjects and of Allah Ta'ala being the Master and who have reached the immutable conclusion that Allah Ta'ala solves all problems, that He makes amends for all losses and that He cures our ills.

The Statement of Hazrat Umar (Radhiallahu Anhu)

With reference to this verse, Hazrat Umar (Radhiallahu Anhu) says,

نِعْمَ الْعَدْلَانِ وَنِعْمَ الْعَلَاوَة

Both the 'Ains' are read with Kasrah. The author of *Munjid*, an Arabic dictionary writes, - العدلون– means a camel laden with a sac of wheat or dates on either side and if along with this, a third bag is between the two, it is technically referred to as, - العلاوة -. If one tells another, "Brother, a laden camel is proceeding" it will be said thereof,

نِعْمَ الْعِدْلَانِ وَنِعْمَ الْعِلَاوَةُ

He is saying that on either side was laden the special as well as general Mercy, accompanied with this is "guidance" by virtue of which the servant becomes honored with *Wusul-il-Allah*, connection with Allah as well as closeness to Allah and becoming the beloved of Allah. Thus, Hazrat Umar (Radhiallahu Anhu) is telling us, "Brothers, this is a full laden camel, bearing Salawaat, Rahmah as well as *Hidayah*." One who subscribes to *Sabr* is, therefore, blessed with this trilogy of bounties in that he becomes the recipient of special and general Mercy coupled with being guided aright, which has inherent in it the announcement that he has become the beloved of Allah as well.

The Commentary of the Hadith

I will now translate the Hadith of Rasulullah (Sallallahu Alaihi Wasallam) because inherent in the words of condolence of Rasulullah (Sallallahu Alaihi Wasallam) is such solace, such comfort and reassurance as cannot be found in the words of the rest of humanity. Rasulullah (Sallallahu Alaihi Wasallam) says,

اِنَّ لِلّٰهِ مَا اَخَذَ وَلَهُ مَا اَعْطٰى وَكُلُّ شَيْءٍ عِنْدَهُ بِاَجَلٍ مُّسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ

"That which Allah Ta'ala has taken from us belongs to Him…"

The '*Laam'* is used for *Tamleek*, denoting possession, showing that it is the sole property of Allah alone. If, for instance, an individual places something in your possession as a trust for a period of time, you will not be grieved by its separation when he decides to take it back. The reason we become so overly grieved at the departure of a near and dear one is the fact that we regard them as belonging to us whereas in fact they do not belong to us but were a trust placed with us by Allah Ta'ala.

وَلَهٗ مَا اَعْطٰی

"And that which He grants us is His alone."

Therefore, whichever of Allah's bounties we may be enjoying, deem it compulsory upon us to express gratitude thereof. Allah Ta'ala has appointed a time for every entity. The period for which it is granted, the exact time of granting it, the exact time of taking it back, all these are fixed by Allah Ta'ala. What we need to do is express gratitude for every gift granted and Sabr for every gift taken back. Thus, under both circumstances we stand to gain immense reward from Allah Ta'ala, for which we must at all times be hopeful.

عبدیت کا توازن ہے قائم

صبر سے شکر سے اس جہاں میں

The balance of servitude by both patience and gratitude
Is established in this world.

One must, therefore, benefit the deceased by means of *Isaal-e-Sawaab*, be it bodily or monetary, by means of *Ibaadat-e-Naafilah, Tilaawat*, etc, which one can convey to the deceased as well as by spending and conveying Sadaqah-e-Jaariyah or continuous reward. The second means is more beneficial to the deceased than the first.

Dua

Let us beseech Allah Ta'ala to grant us the ability to practice on what has been said. Whoever among us may be grieved, we beseech Allah Ta'ala to convert that grief into joy. Whatever permissible needs we may have be fulfilled. O Allah, cause us to be drenched in the rains of Rahmah and grant us all *Sabr-e-Jameel*, beautiful patience,

particularly to the members of my family, for those who are closer are more grieved. I no longer feel like entering home, because my habit was to daily meet her, talk and joke with her, but I am totally content, totally satisfied with the decree of Allah Ta'ala, for whatever has transpired has been by His will, in accordance with His decree and pleasure. Therefore, His pleasure is above all else, is better than every other possibility.

جو ہوا اچھا ہوا بہتر ہوا

وہ جو حسب مرضی دلبر ہوا

Whatever has transpired is for the best.
That which has occurred in keeping with the pleasure of the Beloved.

My couplet is,

کیف تسلیم و رضا سے ہے بہارِ بے خزاں

صدمہ و غم میں بھی اختر روح رنجیدہ نہیں

The state of submission and acceptance heralds eternal spring which knows no autumn.
Even in sorrow and grief, (the soul of Hazrat) Akhtar knows no sorrow.

Allah Ta'ala had made her an immense bounty for me from whose womb Allah Ta'ala has granted me Maulana Mazhar. Pious children are a great bounty. Through her have I been blessed with grandchildren. *Masha-Allah*. Allah Ta'ala has already granted us the reading of *Namaaz* behind Hafiz Ibrahim who is from the second generation. We beseech Allah Ta'ala to grant us blessings in our lives along with the ability to sacrifice every breath in His path. We beseech Allah to enable us to read *Namaaz* behind even my fourth generation.

You people are already making Dua to Allah Ta'ala to grant me a life of health and ease till the age of a hundred and twenty. O Allah, let this be the case with all my near and dear ones as well as those who are close to me. O Allah, take such immense work of Deen from us all, the signs of which will endure till the Day of Judgment. Let us all earn (through pleasing You) abundantly and leave this world in a state of acceptance by You. O Allah, grant us all the level of the *Auliya-e-Siddiqeen*, the ultimate level of friendship with Allah Ta'ala. The doors of the level of *Siddiqeen* are open while the doors of Prophethood are closed till the Day of Judgment. We beseech Allah Ta'ala once more to grant us and our friends the highest level of the *Auliya-e-Siddiqeen*. That level entails sacrificing every moment, every second and not for a single breath by giving vent to our base desires, our lowly characteristics displeasing and disobeying Allah Ta'ala. We must not allow our hearts to be pleased with Haraam pleasures. (Hazrat) Akhtar is asking for this restlessness of the heart for himself, his children, for his friends, their families as well as for the entire Ummah at large.

و آخر دعوانا ان الحمد لله رب العلمين

The Greatness of Allah Ta'ala

His splendor is very lofty. Nothing is impossible for Him. The servant considers himself unworthy and unable to become a *Wali* of Allah Ta'ala. Some individual's condition is so critical that they regard themselves unable to abstain from sins. I take an oath and swear by Allah Ta'ala that the day Allah Ta'ala displays His grace and favor, the day Allah Ta'ala's decision for one's guidance is made, one will wonder how this mouse has been transformed into a lion. This cowardly fox has become a brave lion. Allah Ta'ala's splendor is extremely lofty. He creates a sun out of an atom and causes the very sun to become eclipsed. He has the power to illuminate an atom in keeping with the radiance of the sun and He has the power to envelop the sun in an eclipse thereby depriving the world of its brilliant light.

(From the auspicious sayings of Shaikh-ul-Arab Wal Ajam Arifbillah Hazrat Aqdas Maulana Shah Hakeem Muhammad Akhtar Saheb (Damat Barakaatuhum)